Fellowship in Prayer

"For a world united in prayer"

Our Father in heaven, who hath made of one blood all nations of men that they might seek Thee, grant us the faith to remove mountains of ignorance and fear and hate, so that Thy Kingdom may come and Thy will be done on earth as it is in heaven.

Volume III June 1952 Number 3

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FELLOWSHIP IN PRAYER
(Incorporated)
22 East 29th Street
New York 16, N. Y.

Volume III JUNE 1952 Number 3

"IT IS LATER THAN YOU THINK"

These words, inscribed on an ancient sundial, should stir our hearts today.

This month ending — another year half gone! We had planned to do many things before this. We meant to ask forgiveness for hasty words spoken. We had planned to visit a friend, do a good deed for someone in need. We intended to spend more time in meditation and prayer, give more time to the Kingdom, and do more for others.

LIFE IS FLEETING. Delays are dangerous. Procrastination has been called a thief--the thief of time; year after year it steals, steals, steals--till all are fled.

"Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now."

Each day - like each snowflake - is different. Never again shall we have exactly the same opportunities and the same advantages. We have been given this day, and this day only is ours. Let us take all reasonable advantage of that which it may offer. NOW--this moment--is the time and place to begin and translate our good intentions into actual deeds.

"Defer not till tomorrow to be wise,
Tomorrow's sun to thee may never rise."

* * *

It may be later than YOU think.

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-KGB

HE IS ALIVE!

By Catherine Marshall

Can God really bring good out of evil? On that May afternoon, as I lay, sobbing across the bed, I could not have been sure of the answer. I had just received the doctor's solemn verdict, and the future looked black--all black. I could not foresee that out of the three years of illness to follow would emerge the greatest blessing of my life. Yes, God can and does - when we let him - bring good out of the very worst that can happen to us.

The central figure in my story is not me or the members of my family--but Christ. I suppose if anyone had asked me, nine years ago, if I knew Christ personally, I would have been grossly insulted, and would have answered a most vehement, "Yes, of course." I knew Him intellectually. I knew what the New Testament said about Him, the events of His life. I had read what many, many writers had said about Him. But I didn't know Him as a Person in the way that I know my earthly friends. That seems a strange thing for a woman to say who is a minister's daughter, a minister's wife, and has been a leader in church work since teen-age days, but I know now that it is true.

You see, the fact that we cannot see Christ with our eyes or touch Him with our hands really makes no difference. Of course, our walk is by faith--; if we had sight, we would have no need of faith. I can imagine that if I were completely blind, but lived in the same house with a friend day after day, even though I never touched or saw the friend, I would still learn to know him. I would learn to recognize the attributes of his personality. In just the same way we can know Christ. Nor do we have to be mystics or crack-pots or queer. So, I should like to put down some of the things I learned about Christ when I met Him as a Person--a Friend.

I learned that He is alive, gloriously alive in the present. He has a vivid personality--more vivid than any other human being I have ever met.

I first met Christ on the night of September 14, 1944, about 3 o'clock in the morning, while visiting my father and

mother, when out of the very depths of discouragement about my illness, my lack of progress, and the seeming inability of the doctors to help me, I finally turned myself, my health, my whole future over to Christ for better or for worse. At the time I thought it was for worse. That relinquishment seemed to unlock the very gates of Heaven, and that night I had an experience that was for me, in my small way, what Paul's vision on the road to Damascus was for him.

In two minutes that night, as Christ stood by the right hand side of my bed and told me that everything was all right, I learned more about Him than I could have learned by reading a thousand books.

I learned that He is a curious combination of loving tenderness (the sort of love that a father has for his child) and of kingliness--what the New Testament means when it talks of "His speaking with authority."

I learned that He uses the light touch with His children--that He has a sense of humor. You have known doctors who use the light touch, who joke with their patients and sometimes do it rather crudely. Christ uses it with the final touch of graciousness and finesse. Remember how Christ was always saying to people, "Be of good cheer" or, in other words, "Cheer up." It is as if He smiles upon us in any difficult situation and says: "It isn't really as bad as you think. There's nothing wrong that I can't fix. Everything is going to be all right."

I learned that He has power -- that He was speaking the simple truth when He said: "All power is given unto me in Heaven and earth."

I felt His power that memorable night, as if a shock of electricity had been sent through my body.

I observed this interesting fact--He spoke to me in contemporary language, not using "thees" and "thous."

I learned that He knows all the details of our lives and of our household at any given moment of the day or night.

Another big thing I learned is that Christ does not want us to be sick, and that He has the power to make us well.

Why it is that we in the church have dropped His healing ministry, and why it is that so few people comparatively, are healed by Him today, is another story. But I know that

He wants His healing to be a part of His present-day gospel, and that is something that we need to study and ponder deeply.

I know that He is interested in and wants to help every day with every detail of our every-day lives. There is no problem too practical or too mundane about which to ask His help. He is eager to have us let Him into our work-a-day lives.

Not only is Christ interested in the details of our lives, and ready and willing to help, but I have learned that He will direct us every step of the way, provided we are willing. His guidance is a very real thing.

In previous years, I had wondered if it really was, and I had tried all the usual techniques with no real results and no sense of reality behind it. I was strongly suspicious that it was always just my mind working things out.

It was not until one August, six years ago, that Christ's guidance became a reality for me. It came as a result of the surrender of my will—when I finally came to the point where I could say with no reservations and mean it: "Yes, Lord, I mean to do whatever you tell me to do from here on out."

Then, it was as if a curtain, separating me from Christ, was drawn aside, or as if I stepped through a door into another room, where I was no longer separated from Him, and where I could be sure of what He wanted me to do or what He was saying to me with a new and sometimes startling clarity.

To use a very homely illustration, we had long known that our little boy badly needed more companionship with other children. Just before we left for Cape Cod that year, we had an opportunity to take a little second cousin, about his age, with us for the summer. But since laundry was quite a problem at Cape Cod, we didn't know how we could manage laundry for an extra child. Our directions were to take the cousin with us and to trust God about the laundry. We did just that, and one morning a few days after we had arrived, our neighbor across the street came over and asked us if we would be interested in using her washing machine and small ironer for the summer. Indeed we were interested! Upon checking with the family, we found that not a one of us had mentioned laundry to anyone up there.

That is just one example, and again a very practical one.

I have found Christ the most loving and the most understanding Person imaginable. I used to think that He was concerned only with our soul's welfare and thus, had a Heavenly viewpoint, which made Him unable to understand our peculiarly human problems. He is primarily concerned about our spiritual progress, of course, but He also has an earthly viewpoint and understanding. He understands every weakness, every quirk in our personalities. He understands our own individual problems.

Not long ago I came across this significant sentence in an old Quaker book: "Perfect obedience would be perfect happiness, if only we had perfect confidence in the power we were obeying." (1)

I have found that we can have confidence like that—perfect confidence in Christ. I have found Him completely trustworthy. Once we are really His, He never lets us go, and He never lets us down.

He never fails us or forsakes us, and to reject Him or to ignore Him, or to refuse to admit Him into the smallest details of our lives is to refuse our own best interests—not just spiritually, but very practically as well.

I have not known Him long. I am only a beginner, but I know that I shall learn more as the days come and go, and meanwhile I am finding life shared with Him full of surprises, zest and adventure.

(1) Smith, Hannah - The Christian's Secret of a Happy Life, Fleming H. Revell Co.

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THE SEEKERS

Our April issue contained an article on "The Seekers" in England, with which a prayer "link" has been formed. After five half-hour sessions in simultaneous prayer with this organization, one is convinced that it is a high light in the busy week's schedule. The mere consciousness that one is "linked" to another praying group across the sea is a profoundly moving experience. May God bless the activities of The Seekers.

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TOO LITTLE, TOO LATE
By Dr. Robert Wells Youngs

Too little, too late was used during the last war to explain defeat after defeat suffered by the democracies in their struggle with the dictators.

Procrastination would have been their ruin if they had not learned the lesson of promptness and preparedness in the nick of time. It will be our ruin today if, instead of practicing lessons learned through bitter experience, we revert to postponing until tomorrow what should be done now. It will be the ruin of democratic Christianity; if, instead of studying, practicing, and propagating our faith now, we go on for another generation putting material things ahead of spiritual values. It will be too little, too late in many vital spheres of life if we do not gain a sense of the urgency and desperation of this twelfth hour in which we are living.

Consider the experience of Felix, the Roman procurator of Judea. Paul tried to convert Felix to Christianity. According to Acts, Felix was moved by Paul's persuasive arguments--especially about the judgment to come. But Felix postponed his acceptance of Christ--hoping that Paul might bribe him. "Go thy way, for this time," he said to Paul, "and when I have a convenient season, I will call thee unto me." Alas, poor Felix, there never was a convenient season for his becoming a Christian. Two years sped by. Felix was ordered to Rome where he died in poverty and disgrace. It was too little, too late before he learned that there is no convenient season for doing what needs to be done in one's personal life, in one's business, or in one's world. Procrastination can ruin the man who waits for a convenient season.

Procrastination is ruinous because it has us violate the law of the harvest. We have to plant in the springtime what we want to reap in the fall. As we read in Ecclesiastes, "there is a time to plant and there is a time to pluck up that which is planted." Woe unto the husbandman who procrastinates. Woe unto any man who does not plant what he should when he should. He violates the law of the harvest. Procrastination is our ruin. The law of

the harvest is our salvation when we obey it.

Procrastination is ruinous because it does not realize that what we call the prime of life is our most productive period. Everything we put off doing in this period is valuable time lost. To be sure we continue to perform notable feats as we grow to ripe old age. Verdi was 72 when he wrote Othello and Falstaff. Leonardo da Vinci was 77 when he painted, The Last Supper. Gladstone was Prime Minister of England at 83. Wesley was a fervent evangelist at 80. But, by and large, life's most prolific years are much earlier. No matter what the age of us adults may be, we shall not grow potentially more productive as time goes on. There is no better time than the present to carry out our plans, realize our dreams, and fulfill our hopes. Procrastination means good years wasted until it is too little, too late to do all that we might in life.

Procrastination is ruinous because it does not recognize the importance of NOW. The past is gone forever. The future is uncertain. All that we ever have is NOW. Nothing worthwhile can be accomplished in this life except by those who have learned its importance.

One of the great men of all time was Sir William Osler. When he died, it required two huge volumes--1466 pages in all--to tell of his achievements. Osler never attributed his life to the fact that he had brains of a special quality. Instead, he attributed it to a line which he read from Thomas Carlyle: "Our main business," wrote Carlyle, "is not to see what lies dimly at a distance, but to do what lies clearly at hand." In short, not to wait for the future, but to make the most of now. But this has to do with one's personal life. What about the World?

Several years ago, I preached a sermon on the then popular theme: "One World or None." The next day I met a gentleman who had heard the sermon over the radio. "The idea is all right." He said, "But it is a thousand years ahead of what is practical and realistic." "Brother," I replied, "we don't have a thousand years." This is an atomic age. Does anyone believe that we have a thousand years to work out world peace before science blows us off the earth? This is a world threatened with totalitarianism. Does anyone think that we have a thousand years to

evangelize the world for Christ before communism or fascism take away our democracy? This is a world in which the colored people outnumber the white people three to one, in which their birth rate is four to one white person. Does anyone think we have a thousand years to settle the problem of racial inequality before the white man is the outcast and the downtrodden of society? No, my friends, we don't have a thousand years or even a hundred years to do what has to be done in this world. We have NOW--only NOW. If it is not done now, the time will come when it is too little, too late.

In a world where the need of peace and brotherhood is so urgent, where the plight of the hungry, the oppressed, the diseased, and the ignorant is so desperate, why do we wait so long? Why do we wait so long?

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THIS DAY

"A Prayer"

Do not project your mind into the future
Neither look back upon the past which is
already in the hands of
Destiny,
Instead use today as though there were
neither past nor future:
And the use you make of this day
Will set a pattern for the days that are
to come.
One day, O God, at a time
Thou givest me:
With the gift of that day also give me
wisdom
That each cherished moment brings forth
a thought of Thee.

--Ae'lis Churchill Chaphe.

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PRAYER TESTIMONIAL

(Mrs. Frances Rideout, one of our most consecrated pioneer Fellowship workers, sometime prior to her death, bore witness to the healing power of prayer as evidenced in the extreme case of Mrs. Mabel B. Crisp, one of her most devoted associates. The following testimonial has been graciously contributed by Mrs. Crisp's sister, Mrs. W. P. Landon.)

We have lived in this little town for over fifty years and have grown up in the church of our childhood, so our roots have gone deep.

Our father and mother were ardent Scottish Christians, with simple childlike faith, so prayer has been an important part of our background.

When my sister was taken so terribly ill our hopes for her recovery were very dim. The doctors gave us little encouragement and indeed told us she, undoubtedly, would never be the same.

My sister had served in an exceedingly active way here in our church life and we all felt a great surge of prayer going up in her behalf. God saw fit to answer these petitions and, in a comparatively short time, her recovery was almost complete. This wonderful answer to our prayers made us all feel very humble--especially when we came to realize how eager God waits to grant our petitions, and how slow we are to draw on His marvelous POWER.

I am trying to increase my own power in prayer, but I find that I so often weaken in my efforts to be faithful, and that is so very important to be effective.

--Ethel B. Landon,
San Anselmo, California.

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Evil comes out of people -- not out of the world.

--Mary Lavinia Silvia.

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S E C U R I T Y

(Editorial in SOCIETY OF AUTOMOTIVE ENGINEERS JOURNAL)
By Norman G. Shidle

"The nearest anybody can come to security is to acquire ability to meet changing conditions" . . . and change is something nobody can outline in detail ahead of time. We can be sure it will occur but we must remain eternally unsure of its direction, character and amplitude.

That train of thought chugs back to the conclusion that security must be of the mind -- not of the income, the property, or the occupation. Worrying about the details doesn't help now or later. "The trouble with worrying so much about your security in the future," as Harlan Mitler says, "is that you feel so insecure in the present." And when you arrive in the future you're worrying about, it will be, of course, the present--and you'll probably still be feeling insecure.

"Only those ideas in which we have faith ever reach complete expression," Charles Filmore wrote the other day. His expression points up the security available for those with faith in their capacity to work in harmony with a future different from the past.

This kind of security is of the present . . . the ever-present now. Once acquired, it is permanent. Its possessor beckons change as a friend; no longer fears it as a mystery.

Secure is the man with confidence in his ability to find the answers -- more secure than the man merely strong in his own knowledge. Secure is the man who carried unfinished business around in his heart -- whose projects stretch happily ahead, farther than he can see. Secure is the man who can sing with Tennyson: "Let the old world spin forever down the ringing grooves of change."

"The surest way to lose security is to think you can get it--or to seek it outside yourself."

(observed by Mrs. George F. Holl, Jr.
and used by permission of Mr. Shidle)

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RELIGIONS IN REVIEW

During the past eighteen months, eight world religions have been reviewed by Fellowship in Prayer. During this time only one person has voiced disapproval of the idea, as over against an uncounted number who has expressed appreciation--some even suggesting the publication of a brochure including all faiths. This must remain for another day, as other work will not permit undertaking this now. The religions which have appeared to date are:

Christianity	Buddhism
Hinduism	Judaism
Confucianism	Bahai
Islam	Taoism

As opportunity is presented, Jainism, Mohism, Sikhism, and Zoreastrianism will likewise appear in this publication.

It seems in order to restudy those religions which have passed in review and draw conclusions therefrom. We attempt to do this on the following pages. The conclusions which have emerged are original. Or, shall we say, the natural and inevitable conclusions which would come to any unbiased student. Any similarity to the reactions of others, who have written exhaustively, after deep research, is purely coincidental.

The various articles have emphasized the pure teachings of the founders, which is as it should be, for thereby only are we able to define similarities.

Comments from readers have been of great value, primarily in revealing the effect produced. The instances are rare wherein there has not been a deeping of one's own religious convictions while broadening the mind of the reader.

It is the purpose of Fellowship in Prayer to give space to important items of interest accruing in any and all faiths (not denominations). It is hoped that representatives of different faiths, reading this announcement, will take the responsibility of supplying such items. To illustrate our intentions--a story told by Washington Irving of religious tolerance in Spain has been waiting an opportune time for publication.

THE WORLD'S RELIGIONS

One who studies world religions cannot fail to reach the conclusion that--

(a) God through the ages has been trying to reach the heart of man; and

(b) Man inherently has ever been searching for God.

Seemingly God has devised various ways to reach the human heart, and has succeeded to a remarkable degree. Always, however, there were a sufficient number of skeptics and disbelievers to cancel, largely, the heavenly approach.

One can find no trace of data to discredit the legend that God tried to reveal Himself to other nations before Abraham accepted and became the father of the Israelites. Neither is there anything to confirm it.

The Holy Bible reveals the first recorded effort of God to reach man, dating back less than four millenniums, and is generally accepted by vast numbers of adherents. However, the recent address by Pope Pius XII on the numberless years of age of the universe, makes free the conclusion, - based upon archaeological discoveries - that civilizations existed even to ten thousand years ago and man was searching for God more than nine thousand years ago.

Witness, for instance, the thinking of Lao Tzu of China, even though of a vastly later date. Cut off from historical developments elsewhere, and purely on his own deductions, he was firmly convinced that there was a Spirit, a Power, an Intelligence, which always had existed, exists "now" and always will exist. He named it Tao--the same I AM of Judaism and Christianity, and the Allah of Islam.

Yes, temples were being built to all sorts of gods, but somehow, some of them represented God. See the Athenians erecting, among their many, one to THE UNKNOWN GOD, giving the Apostle Paul a text for his address on Mars Hill.

It is quite possible that the seekers ("a" and "b" above) on both sides, are one and the selfsame thing--the Spirit of God moving in the hearts of men.

It is quite natural, thus, that there should be born into the world, the variety of religions which the ages have revealed. In every case they were conceived of the purest motives, and largely inspired by God. Within these faiths

prophets and seers have arisen to maintain the purity of the original tenets, for man has ever corrupted faiths.

Thus another factor asserts itself in this review, i.e., the influence of man on religions. It was freely admitted by religious founders that others must take up the burden of a new faith and carry on. However, no founder, except God Himself, could foretell what man would do, for not one major religion has escaped the ravages of his hand.

Yes, administration officers must be chosen, but they have a way of perpetuating themselves and usurping power. Forms of worship must be devised and man has had a maze of ideas to contribute. Conflicts have arisen within faiths when the fate of the world was at stake. Some of the violations against religions, by religionists, have been so gross as to insult common decency, to say nothing of exalting the Leader. These chapters make sorry reading.

Another conclusion is the basic similarities of tenets between world religions. The Golden Rule, love, forgiveness, truth and right conduct pervade all. Likewise, all pray - with varying degrees of sincerity and different forms - but all pray. There are fundamental factors common to all faiths wherein concerted action might be effective, under proper leadership, which, however, is woefully lacking. But bigotry, prejudice, intolerance are abundant in all. Unity in prayer is the only answer. Deny this and one denies his faith. Cooperating in it, one brings nearer the brotherhood of man. It is an established fact that God will respond when enough people pray to Him.

Humble beginnings have marked the advent of all religions--Mohammed renouncing his life of affluence and ease; Lord Krishna forsaking his official peerage to espouse Hinduism; the Israelites brought out of slavery in Egypt; Jesus Christ born in a manger; Confucius dying in poverty assured his life teachings were in vain. One constructive move would be to point various faiths back to the lowly beginnings and pure doctrines of their founders.

But strangely enough, all faiths look to Christianity to save the world. With its vast numbers and wealth it has, thus far, failed to bring world peace or stem the flow of anti-God forces. Can it be done? The answer is a SPIRITUAL RENAISSANCE. PRAYER CAN DO IT!

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LOVINGKINDNESS

By Roy Wallace Thomas

Two little girls visited a rose garden. One came back crying about the thorns. The other returned radiant. She, too, had much to say, but she could speak only of the beauty and fragrance of the roses. A rose garden is a parable of the universe. In life there are both thorns and roses, evil and good. There are people who talk mostly about the evil in the world and have a blind spot for the good. True, evil is hard to explain. But there is the unquestioned fact of the good.

Does not the presence of goodness in the universe tell something supremely significant about what the heart of the Creator is like? Is not He who created goodness also good? The writers of our Bible thought so. They have much to say of God's grace, mercy, justice, goodness, love, lovingkindness.

"How excellent is thy lovingkindness, O God!" exclaims the Psalmist. "For thy lovingkindness is before mine eyes." Again, "Thy lovingkindness is better than life." There is no higher truth in the Bible than the revelation that God is lovingkindness. Lovingkindness is "love divine, all loves excelling." Paul did not forget to include in his hymn to love the supreme fact, "love is kind."

As kindness, love is the opposite of sentimentality. "God is love" but He is not sentimental. A thoughtful Novelist has defined sentimentality as "an excess of feeling, superficial and mawkish, that is indulged for its own sake." Sentimentality substitutes feeling for thought and action, and therefore is not kind. Love is kind for love takes into account all the factors of a situation and does what is best for the one in need. Love heeds reason and uses full intelligence. It never substitutes even pious tears for social action.

Jesus, in His matchless parable of the Good Samaritan, tells that the priest "passed by on the other side" when he saw the half-dead man in the road. This priest was hardhearted. The Levite ventured over to look at the man. No doubt he felt sorry for the man and dropped a tear of

pity. But in this he was sentimental for he, too, passed by. Of the three, only the Samaritan was kind, for he did what was best for the suffering man. In substituting emotion for good sense and helpful action, sentimentality is cruel.

Not only feeling, but the intellect also can be terribly cruel. Psychiatrists at the Nuernberg trial reported that Nazi leaders like Marshall Goering and Admiral Doenitz had IQs in the "top bracket." Yet, according to the official stenographic report at the time Hitler told his generals to invade Poland and to exterminate all men, women and children, it was Goering who jumped upon a table and "danced like a savage."

Cleverness and billiance are not enough to make a man. There must also be conscience and heart, and lovingkindness. Mankind has a horrid heritage of cruelty to overcome. The historical books of our Bible along with the early histories of all peoples, describe how bloody and cruel men were in ancient times. These peoples are our ancestors. There is the beast of the jungle in our blood and this beast must be slain.

Because of our common cruel ancestry there is a vast amount of passive cruelty latent in human hearts. A German woman refugee complained to an American reporter that the suffering from defeat never would have come upon persons like her if England had only surrendered at Dunkirk! She gave no thought to the plight of English mothers if England had surrendered. She viewed events from her own selfish point of view only, and selfishness is cruel. She was like the American father who exclaimed to me during World War II that he did not care at all what happened to the other boys in the service if only his own son should return unhurt.

The lovingkindness of God takes into account the welfare of all mankind. Lovingkindness is never indifferent to anyone's misery, and is never "tolerant" toward what hurts life. It is never silent in the face of injustice, and it never "passes by on the other side." Jesus in His motives, attitudes and conduct gave a perfect demonstration of God's lovingkindness.

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PRAYER AND HEALING
By Mildred Long

When the body is sick, the mind must come to the rescue and aid in the healing. Therefore, to learn to pray is a vital necessity, for true prayer brings peace of mind and that is a potent force in healing the body.

True prayer is based on the relationship which exists between an all-wise, all-loving Father and a needy, trusting child. If we are not conscious of God's love and find ourselves unwilling to trust His providence, then we must restore this relationship of confidence.

Often I found that, when I tried to pray about my needs and problems, I could get no relief. It was only when I was too tired to care, and just dropped everything, that relief came. This made me realize that my manner of praying was wrong. In my prayers, I was centering my attention on my needs and becoming too conscious of my difficulties, instead of centering my thought upon God and allowing Him to make me conscious of His power to deliver, and His loving willingness.

When we center all our thinking in God, there comes to the mind and heart a restful peace, and a quietness of spirit. This is the beginning of true prayer. Let us go a little deeper. I learned to feel myself in God's presence in my heart, for I had enthroned Him there. In His presence, I found joy and peace and silence; light filling my whole being, and love pervading all, soothing and comforting. In this atmosphere and fellowship with Him, there is no place to remember troubles. For the time being, they were gone and in their place came a sweet peace. In this silence, one can learn to listen to His voice and thus receive divine guidance and inspiration.

To practice this sort of praying and communion seems to be a necessary forerunner to the prayer of petition, or supplication. In fact, we may often find all our needs supplied through this communion without even asking for a thing, only opening our whole being to His glorious indwelling.

The next step is to practice this until it becomes an habitual attitude of mind, a constant outreaching to Him,

a perpetual consciousness of His presence.

This is the prayer that heals--for healing of mind or body must come through a change in the inner consciousness, an awareness of the presence and power of God ruling the inner life instead of worry and fear, and a sense of weakness or inadequacy. "As a man thinketh in his heart so is he." Prayer provides the right atmosphere for healing.

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THOUGHTS ON PRAYER
By Homer C. Fisher

From the time a child makes its first audible sound, it is starting to pray, perhaps asking for food, which it desires, and receives, because the desire is in harmony with the Divine Will. Later in life the child prays for other things, and receives these in proportion to the rightness of his prayer, coupled with his receptivity.

And so on through his life experience he continues to pray, and receive. Perhaps not just the thing he desires but, undoubtedly, the best thing for him to have.

* * *

If we desire peace and harmony, we must be willing not only to pray for it, but to live it, love it. Thus doing, I am sure that we shall, eventually, find our petitions granted. To believe otherwise would be to doubt God.

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O THOU, whose love has brought us into Life,
Whose will transfigures the doing of our duty with a holy joy,
We bless Thee for the victory of Life.
Grant to us--
The infection of good courage,
The disturbance of elevated thought,
The knowledge that nothing true and noble in character
Can for one moment of all eternity be lost;
But that all is gathered up and used in Thine unhalting way for bringing into Life that Kingdom for which we pray.

--Prayer by THEODORE C. HUME.

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MIRACLE OF MUSIC
By Grenville Kleiser

EMINENT MEN in all ages have praised the power of music. Beethoven described music as the mediator between the spiritual and the sensual life.

Said he: "Although the spirit be not master of that which it creates through music, yet it is blessed in this creation, which, like every creation of art, is mightier than the artist."

PEOPLE OF MUSICAL TASTE find in it an engrossing pleasure. The sick and lonely and bereaved listen to music as in a little dream world.

An appreciative writer says that listening to music composes his thoughts, delights his ear, recreates his mind, and fills his heart with pure and useful thoughts.

Luther declared: "Next to theology, I give to music the highest place of honor. We see how David and all the saints have wrought their godly thoughts into verse, rhyme, and song."

* * *

A WOMAN, ALMOST TOTALLY BLIND, was embittered by a cruel emotional crisis. She took an utter dislike to all music.

One day a friend gave her tickets for a Toscanini broadcast. She attended the concert, the first in many years. Later she wrote a touching letter to her thoughtful friend, saying: "You have taught me to dream again."

OF ALL THE LIBERAL ARTS, music has the greatest influence over the passions. "Music has charms to soothe the savage breast, to soften rocks, and bend the knotted oak."

JOHN DRYDEN, in his "Ode on Saint Cecilia's Day," writes:

"From Harmony, from heavenly Harmony,
This universal frame began.
When Nature underneath a heap
Of jarring atoms lay
And could not heave her head,
The tuneful voice was heard from high,
Arise, ye more than dead!

"Then cold and hot and moist and dry

In order to their stations leap,
And Music's power obey.
From Harmony, from heavenly Harmony,
This universal frame began.
From Harmony to Harmony
Through all the compass of the notes it ran,
The diapason closing full in Man."

THERE IS HEALING POWER in reading aloud the Psalms of David, thus:

"Sing unto the Lord with the harp; with the harp, and the voice of a psalm.

"With trumpets and sound of cornet make a joyful noise before the Lord, the King.

"Let the sea roar, and the fulness thereof; the world, and they that dwell therein.

"Let the floods clap their hands; let the hills be joyful together

"Before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity."

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CARDINAL VIRTUES
By Harry Halsey Starrett

The cardinal virtues or Divine Attributes, are those priceless gems which go to make up our diadems: --Love, Humility, Obedience, Charity, Loyalty, gratitude, justice, patience, long-suffering, faith, fortitude, temperance, wisdom, forgiveness -- lessons we must learn before we can, through triumph over self, win and wear the crown of ATTAINMENT.

The cardinal virtues are the ingredients which combine to make The Perfect Life, lifting us up out of the world of illusion into The Realm of Divine Reality.

The cardinal virtues are the foot-steps of The Master which He left behind Him for us to walk in, on the path of FULFILLMENT.

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"PEACE" — Concluded

It is with regret that it seems necessary to allot more space to the discussion of the peace issue. However, it is apparent that some readers believe that the full dedication of this publication to furthering peace would more accurately meet the needs of the world. It is in the same category as the man who offers felicitations upon the supremely high character of "FELLOWSHIP IN PRAYER," and, in the next breath, states that time is being wasted in not solely espousing his own particular faith. One is overcome with both implied compliments, but both have missed their mark.

It is hoped that all will be benefitted when more brilliant intellects are introduced to lend clarity to the peace problem. For instance, Dr. Peter Marshall, former Chaplain of the United States Senate, (dec. January 25, 1949) studied his words and ideas well. His thought on peace was summarised as follows:

"The blessing of peace is not a product of politics--
but a fruit of righteousness.
God's order is always righteousness and peace--
not peace and righteousness.
The Bible has been telling that for centuries.
When will we learn it?
Peace is not made by compromise.
It does not grow out of expedience.
Peace is not a flower growing in the World's formal garden.
It is rather a product of the blacksmith's forge--
hammered out on the anvils of sacrifice and suffering--
heated in the fires of devotion to righteousness--
tempered in the oil of mercy and goodness--
Peace is a costly thing." *

That is sound thinking set in soul-stirring terms. Or consider the first paragraph of "Peace of Soul" from the brilliant mind of Bishop Fulton J. Sheen:

"Unless souls are saved, nothing is saved;
There can be no world peace unless there is soul peace.
World wars are only projections of the conflicts waged inside the souls of modern men, for nothing happens to

the external world that has not first happened within a soul." **

You see, any religious leader is working for peace when he aims at the heart of the individual. Clean the heart so that peace will be at home. No person with hate, prejudice or bigotry in his heart and mind, has any business to ask for peace. That would be fatuous. These faults must be replaced by something decent and constructive before the thought of peace can be entertained.

So - dear friends - when we say our purpose is a saner understanding of all religious faiths, and a keener appreciation of God, through the agency of united prayer, we are working at the very center of the forces which eventually bring peace -- for let us not forget that the same fundamental principles govern peace, regardless of your religion. A signed peace treaty in the hands of a Hitler, a Mussolini, a Stalin or the Japanese war-lords is worth only its value as a collector's item for broken promises. There must be character on all sides of an international peace treaty and there must be character in the individual before it is integrated into a nation.

So - like it or not - we might just as well accept Dr. Marshall's warning - PEACE IS A COSTLY THING - and begin educating ourselves to achieve it. Some of us will have to begin in the kindergarten of spiritual thinking and, as we grow, we can sharpen our skills on the sixty or seventy million listless (if not antagonistic) unchurched in our population. There may be a quicker way through the united prayers of that small group of consecrated believers who can - if they will - call down the Spirit of God in a spiritual renaissance. Even this means the renunciation of the flesh pots of Egypt and a trip into the wilderness of spiritual development, minus the golden calves of revolt. There is no time for strikes on the road to the promised land. The attainment of PEACE is a solemn task and calls for heroic sacrifice.

WHO WILL VOLUNTEER?

-the end-

* Catherine Marshall, A MAN CALLED PETER, McGraw-Hill Co.
** Fulton J. Sheen, PEACE OF SOUL, McGraw-Hill Pub. Co.

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A P P R E C I A T I O N

Mrs. Catherine Marshall, wife of Dr. Peter Marshall, former Chaplain of the U. S. Senate, (dec. January 25, 1949) has graciously written for us "HE IS ALIVE!"

Mrs. Marshall's vibrant telling of the Power of the Risen Christ in her own life is a deeply moving experience and is a challenge to all believers. What a different world this would be with more complete surrender of lives to the Divine Will.

This inspired writing matches that in her book, "A MAN CALLED PETER" -- the reading of which could well change any person's life.

We are deeply grateful to Mrs. Marshall.

"TOO LITTLE, TOO LATE" is a drastic abridgment of a sermon preached on April 20, 1952 by Dr. Robert Wells Youngs at the Hitchcock Memorial Church, Scarsdale, New York. Its timely call for spiritual action in an age when spirituality is the outstanding need, makes it vital reading for followers of any faith.

We greatly appreciate Dr. Youngs' ready willingness to share these thoughts with our readers.

This publication would not be possible without the generous cooperation of friends who wish to help in this great work. Sincere gratitude is expressed to the following for the articles appearing in this issue:

Mrs. Ae'lis Churchill Chaphe - THIS DAY.
Mr. Norman G. Shidle - SECURITY.
Rev. Roy Wallace Thomas - LOVINGKINDNESS.
Miss Mildred Long - PRAYER AND HEALING.
Mr. Homer C. Fisher - THOUGHTS on PRAYER.
Mr. Grenville Kleiser - MIRACLE OF MUSIC.
Mr. Harry Halsey Starrett - CARDINAL VIRTUES.
Dr. and Mrs. Edward H. Hume for Prayer by Theodore C. Hume.

Also at this time acknowledgment is made for the poems entitled, THE SECRET by Dorothy H. Holl and THE CATHEDRAL by Prof. A. E. Johnson, which appeared in the April issue of FELLOWSHIP IN PRAYER.

NOTICES

Many friends have called attention to the article, "Let's Get Together" appearing in the current issue of "READER'S DIGEST" -- an abridgment of A CATHOLIC SPEAKS HIS MIND on America's Religious Conflict by Thomas Sugrue. (64 pages Harper & Brothers - price $1.00.)

A stirring challenge which may be read by people of all faiths and written by one eminently fitted to write forcefully and intelligently.

The October issue of "FELLOWSHIP IN PRAYER" will feature "Individual Citizenship Responsibility" as previously announced. The August issue will carry other announcements and you will not want to miss these coming numbers.

The subscription rate for "FELLOWSHIP IN PRAYER" is $2.00 annually. This, of course, allows nothing for expansion work and this is urgent. An opportunity to further this work is afforded by using our return envelope which briefly outlines the program as follows:

"RELIGION ALONE CAN SAVE MANKIND NOW. Not one faith, but all uniting on the basis that all PRAY and BELIEVE in --
TRUTH, HONESTY, JUSTICE and MERCY.
You can pray to the one God we all worship, for the coming of the Brotherhood of Man.
You can be more fervent in your own faith.
You can give sacrifically for saving mankind by making a contribution to FELLOWSHIP IN PRAYER and receive its bimonthly publication.
You can send us names of others who would be interested.
You can talk with others about it.
We aim for a SPIRITUAL REGENERATION.
We work "For a world united in PRAYER."

(These envelopes may be obtained upon request.)

The office of Fellowship in Prayer is open to all visitors--
Address: 22 East 29th Street, New York 16, N. Y.
Telephone: MUrray Hill 5-2758.

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FELLOWSHIP ADVISORS

Fellowship Advisors are a constant source of inspiration and strength. These consecrated people, through prayerful guidance, have wrought many fine original things for this program. Words are inadequate to thank them sufficiently. We are happy to welcome three new members within the past 3 months and others will be added as the program expands.

Eastern Zone:

Mrs. Ae'lis Churchill Chaphe
Mrs. Arthur O. Choate
Mrs. Leland Eggleston Cofer (and Southern)
Emilie Lady Coote (" England)
Miss Florence S. Dustin (" Southern)
Mrs. George F. Holl, Jr.
Mrs. William Hung
Prof. A. E. Johnson
Mr. Grenville Kleiser
Miss Olga M. Lamkert
Mrs. Thomas M. Taylor
Mrs. Florence E. Wilcox

Southern Zone:

Mrs. Frances Hungerford Lusby
(as well as those listed above)

Central Zone:

Mrs. Frank A. Baker
Mrs. A. M. Davison
Mrs. Charles A. Lastner
Mr. Harry Halsey Starrett

Western Zone:

Mrs. F. J. Crisp
Rev. Roy Wallace Thomas
Mrs. J. H. Titus
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Sydney D. Maddock, Vice Pres. Kathryn G. Brown, Secretary
C. A. Evans, Executive Sec'y and Assoc. Treasurer

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T O D A Y

With every rising of the sun
Think of your life as just begun.
The Past has canceled and buried deep
All yesterdays. There let them sleep.

Concern yourself with but Today.
Grasp it, and teach it to obey
Your will and plan. Since time began
Today has been the friend of man.

You and Today! A soul sublime
And the great heritage of time,
With God Himself to bind the twain,
Go forth, brave heart! Attain! Attain!

--Selected.

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